

MEATE FOR MEN.

OR,

A Principall Service of the SACRAMENTS.

Wherein (amongst many) these Two Points are specially handled ---

1. Of the Baptizing of Infants.
2. Of Kneeling in the act of Breaking and receiuing the Lords Supper.

For the vse of all Religious Families and
monethly Communicants in the Kingdome
when they come to the Lords Table.

Written by way of briefe Questions and Answers,
for the ease and benefit of the Simple.

By

W. Crashaw B. of Divinitie, and sometimes
Pastor at White-Chappell.

HBB. 5. 14.

Strong Meats belongeth to them that are of age.

LONDON,

Printed for G. Fayerbeard at the North
doore of the Royall Exchange, 1629.



To the many thousands
of Professors of CHRIST'S
Religion in all places in
this Kingdome.

*Brethren, bee not Children in vnder-
standing, howbeit in Malice bee yee
Children, but in Vnderstanding bee
Men.*

So teacheth you the holy Apostle, so ad-
uiseth, exhorteth, and prayeth for you
all. A helper of your Faith, and a
Seruant of your soules in CHRIST
IHSVS.

W. Crashaw.



*To the right Honourable, the
Countesse of Deuonshire,
Grace and Peace.*

Right Honourable :

HAuing knowne you so ancient
a Hearer, and which makes a
true Disciple of Christ, so care-
full a practiser of Religion, I
presumed therefore this Prin-
cipall dish of Spirituall meate, would not
bee vnwelcome to you, as I know it will
bee more welcome to the World, after so
great and good a taster as your selfe : And
though I may safely say (as one long be-
fore mee) *All Gods dishes are dainties;*
yet doubtlesse this of the Sacraments ca-
rieth with it a peculiar Excellencie : And
I bring it in first, not that there are not o-
thers to come in before it, but for the ge-
nerall vse and present necessitie of it euen
at this time : That this may serue first to
stay and comfort many weake and then

A 2

if

The Epistle.

if it may bee, to satisfie certaine curious
and squeasie stomackes amongst vs : Who
some of them about the Sacrament of
Baptisme, others in some circumstantiall
matters concerning the Lords Supper,
haue kindled such a fire of contention in
the Church, as now diuers of them would
bee glad with many teares to quench if
they knew how. It hath pleased God
who workes euen by weake meanes, by
my words in publike and priuate to satisfie
many, if by writing also I may doe
good to them that cannot heare mee, let
the glory bee His, the comfort theirs, and
the seruice acceptable to the Church ; So
the labour shall willingly bee mine : and
I shall take joy and comfort in such courses,
in Pulpit and by Penne, Preaching,
writing, and conferring to spend and end
the few dayes I haue remaining, and so to
make ready for a better life. And where-
in (Madame) any of my labours may be
seruiceable to you or yours. Commaund
mee,

Your seruant in Christ,

W. CRASHAW.



The points here handled
are these.

O f true saving Faith.	Chap. 1
How Faith is wrought.	Chap. 2
How Faith is increased.	Chap. 3
Of the Nature of a Sacrament.	Chap. 4
Of the Sacraments of the Old Testament, and who hath power to ordaine a Sa- crament.	Chap. 5
Of the Sacraments of the New Testament, and the Relation betwixt them and those of the Old.	Chap. 6
What be the essentiall parts of a Sacrament.	Chap. 7
Of the nature and use of Baptisme.	Chap. 8
Of the outward and inward things in Bap- tisme.	Chap. 9
Of the difference betwixt Baptisme and the Lords Supper,	Chap. 10
Who may be Baptized.	Chap. 11
That Children may and ought to bee Bap- tized.	Chap. 12
Of the Names and Nature of the Lords Supper.	Chap. 13
	Of

The Points handled:

Of the outward Elements in the Lords Sup.
per. Chap. 14

Of Bread and the excellent resemblance, betwixt it and the Body of Christ. Chap. 15

Of Wine and the notable correspondencie, betwixt it and the Bloud of Christ, Chap. 16

Of the outward actions to bee performed in the Ministration of the Lords Supper, Chap. 17

Of the inward actions Spirituall, which are performed in this Sacrament, betwixt God and the Soule of the worthy Receiver, Chap. 18

What preparation is necessarie in regard of God, to make a man a worthy Receiver, Chap. 19

What preparation is requisite in regard of our Brethren, Chap. 20

Of the Circumstances observable in this Sacrament, Chap. 21

That kneeling in the very act of Breaking, giuing and Receiuing, is not onely lawfull but conuenient & commendable, Chap. 22

What a Christian man is to doe, When hee hath Receined, Chap. 23

MEAT

MEATE FOR MEN.

CHAP. I.

Of Faith.

Question.

*What is the end of a Christi-
an mans life?*

Answer.

The saluation of his *1. Pet. 1. 9.*
Soule.



Q. How can a man bee

saued? Seing he is a Sinner?

A. By true Faith in CHRIST.

Rom. 3. 22.

Q. How come wee by this Faith?

&c.

*A. It neither comes by Nature from
our Parents, nor by humaine instruction
from any Teachers, nor by imitation of
them that haue it.*

1. Ioh. 5. 4.

1. Sam. 8. 3.

454

Q. How then must wee get it?

A. It is the giift of God.

Hcb. 12. 3.

Q. Dosth God giue it to all men?

A 4

A. No:

Meate for Men.

2. Theſ. 3. 3. A. No, all men haue not Faith : no
not all that bee in the Church.

Q. To whom then belongs it ?

Tit. 1. 1. A. To thoſe that are the Eleſt of God.

Q. How doth God giue it them ?

1. Cor. 1. 21 A. By meanes of his owne appoin-
ting he doth begin and encreaſeth it.

Q. Is it not then perfect at the firſt ?

Tim. 1. 5. A. No : it is true, but not perfect, for
Rom. 4. 19. Faith is firſt weake, and afterward be-
20. comes a ſtrong Faith.
Mat. 14. 3 1.

Chap. 2.

How Faith is wrought.

Question.

BT What meanes doth God begin or be-
get Faith in his Children?

Rom 10. 14. A. Ordinarily, by hearing the Word
1. Cor. 1. 21 preached.

Q. By what parts of his Word, the Law
or Goſpell?

Gal. 3. 23. A. By both : for the law begins, and
24. the Goſpell finiſheth that worke.

Rom. 7. 24. Q. How is that done ?

25. A. The Law prepares the hart by hum-
bling it, and making it a contrite heart.

Q. How doth the Law humble the heart?

A. By

Meate for Men.

A. By shewing a Man Gods Iustice, Rom. 7, 9, 10
and his owne sinnes. 11.

Q. And how doth the Gospell finish the
workes of faith?

A. It purifies the heart of man, and
makes it a new heart. Acts. 15. 9
1. Ioh. 3. 3

Q. How doth the Gospell purge the
heart?

A. By letting vs see the great loue of
God in Iesus Christ. 2. Cor. 13. 14
15

Q. Can then the Preachers of the Word
give this Faith? 1. Pct. 1. 22

A. No. they preach the Word, but it's
onely God that inspires Faith. 1. Cor. 3. 9
6, 7.

Q. How may a man know that hee hath
true Faith?

A. His Soule must bee inflamed with
a holy desire to please God, and to doe all
good workes. Ioh. 7. 37
38

Chap. 3.

How Faith is maintained and encreased.

Question.

How doth God maintaine and encrease
Faith in his Children.

A. By diuers meanes, whereof some
are principall, and some inferiour.

2. What

Meate for Men.

Q. What be the principall meanes ?

A. Two: the continuall Preaching of
Mat. 28. 19. the same Word: and the holy vie or the
Acts. 2. 41. Sacraments.
1. Theſſ. 3. 11.

Q. And what be the Inferiour meanes ?

A. Three: 1. The reading of Gods
Ioh. 5. Word.

2. Holy conferences with holy men.
Heb. 10. 24

3. Daily obseruation of Gods Mercies
Iam. 3. 22, and Iudgements, and meditation vpon
13. 24. the same.
Zeph. 3. 5

Q. How differ these ?
Pſal. 107

A. The principall are publicke, and
performed by Gods Ministers: the other
are dayly to be practised by our selues in
priuate.

*Q. How differ the Word and Sacra-
ments ?*

A. Thus: the word containes the
Heb. 13. 20 Couenants of God: and the Sacraments
Rom. 4. 11. are scales confirming that Couenant of
our ſoules.

Againe, the Word is the holy and in-
Iam. 1. 18. ternall ſeed of our Regeneration, and by
Ioh. 1. 13. Sacraments we are borne anew, and ſed
1. Pct. 1. 23. vp for Heauen.

Meate for Men.

Chap. 4.

Of the Nature of a Sacrament in Generall.

Question.

I*s not the Preaching of the Word sufficient for Faith?*

A. No, the Sacraments must also bee receiued as Couenants after they be made must be sealed. Rom. 3, i, to 14

Q. What are the Sacraments in their generall nature?

A. Outward visible signes of inward, Gen. 17. and inuisible graces. Exod. 12.

Q. What be they in regard of God?

A. Tokens of his loue, pledges of his fauour, and seales of his Couenant.

Q. What be they in regard of Christ?

A. Commemorations of his death, and 1. Cor. 11, 24 applications of the vertue ther. of vnto 25, 26 our selues.

Q. And what be they in regard of vs?

A. Seales of his Couenants betwixt God and vs; and effectuell meanes to strengthen our Faith, and all other holy graces in vs. Rom. 4, 11.

Chap. 5.

Meate for Men.

Chap. 5.

*Of the Sacraments of the old Testament,
and to whom it belongs to ordaine a Sa-
crament.*

Question.

M *ay the Church ordaine Sacraments?*
A. No, it belongs to God, as a
part of his Prerogative.

*Exod. 14.
Gen. 17.*

Q. *Why may God alone ordaine Sacra-
ments?*

A. Because they bee Seales of his Co-
uenants, tokens of his loue, and parts of
his worship.

Q. *How many bee the Sacraments of
the new Testament?*

A. As many as were the ordinary Sa-
crament of the old; namely two.

Q. *Which were the ordinary Sacra-
ments of the old Testament?*

A. Circumcision, and the Pasleouer.

*Gen. 17
Ex. 13.*

Q. *Why do you call them extraordinary.*

A. Because there were extraordina-
ry?

Q. *How did they differ?*

A. Thus: the extraordinary were
such as God ordained vpon some speciall
occa-

Meate for Men.

occasion, & were to last but for that time Exod.
as the Manna, the Rocke, the Cloud, &c.

Q. And what then were the ordinary?

*A. Such as were alwayes in force,
from the time of their ordination till
Christs comming.*

Chap. 6.

*Of the Sacraments of the new Testament,
and a comparison with them of the
Old.*

Question.

W*hat be the Sacraments of the new
Testament?*

*A. These two: Baptisme, and
the Lords Supper.*

*Q. What say you then to Confirmation
and marriage, and the rest of the fine Sacra-
ments of the Romane Church?*

*A. They are some of them Gods holy
ordinances, and some of them may be ho-
ly signes, but they were neuer ordained
by Christ for Sacraments, nor euer so v-
fed in the ancient Church.*

*Q. How doe these answer to those of
the old Testament?*

A. Thus

Meate for Men.

1, Pet. 3, 21 *A.* Thus our Baptisme answers to Circumcision, and the Lords Supper succeeds in the roome of the Paske oner.

Q. How differ these from those?

A. Nothing at all in matters of efficacy or power, but onely in manner and circumstance, for those did point at Christ to come, ours at Christ come already.

Q. What need then was there, to haue any other in the new Testament?

Heb. 7, 8, 9. *A.* Because the Sacraments are Seales of Gods Couenant, and its fit that the Couenant being renewed, the Seales also should be new.

Chap. 7.

Of the essentiall parts of a Sacrament.

Question.

What bee the essentiall parts of euery Sacrament?

A. Two: one outward and visible, the other inward and inuisible represented thereby.

Q. What outward things bee there in euery Sacrament?

A. These, 1. A visible Minister, a Man called therunto of God.

2. Some

Meate for Men.

2. Some visible Elements ordained of God.

3. Some outward actions appointed by God.

Q. And what spirituall and innisible?

A. These: 1. The innisible God represented by the Minister.

2. Some holy grace or blessing represented by the Element.

3. Some gracious workes of God represented by the externall actions of the Minister.

Q. What circumstances or Ceremonies are required in the Sacraments?

A. Such as the Church shall appoint by lawfull authoritie.

Chap. 8.

Of the Nature and use of Baptisme.

Question.

W*hat is Baptisme?*

A. The word signifieth a washing with water. *Heb. 9. 10*

Q. What is the Sacrament of Baptisme?

A. In it owne generall nature, it is *Acts. 2. 38* a washing of the body in the name of the Lord.

Q. And

Meate for Men.

Q. And what is it in regard of God?

A. A badge or cognizance which God sets vpon such as hee takes to bee his seruants.

Q. And what is it in regard of Christ?

1. Cor. 5. 7.

A. An application of the vertue of his blood-shedding, to cleanse the Soule from the guilt of Originall sinne.

Q. And what is Baptisme in respect of our selues?

A. The Sacrament of our entrance, or Admission into the Covenant and Church of God.

Q. When may Baptisme bee administered?

A. At any time if there bee cause: but ordinarily when the Congregation is assembled to worship God.

Chap. 9.

Of the outward and inward things in Baptisme.

Question.

W*hat is the outward and visible Element in Baptisme?*

A. Water: and nothing but water.

Q. What is the outward action?

A To

Meate for Men.

A. To wash the Body in water. 1. Pet. 3. 21

Q. Why is not better liquor to be used,
as milke or blond?

A. Because washing is the effect of 1. Cor. 5. 7.
this Sacrament, and those may be better
for feeding, but not for washing.

Q. What is the inward and invisible
things?

A. The blood of Christ. Rev. 1. 5.

Q. What is the spirituall action in Bap- 1. Pet. 3. 21
tisme?

A. The cleansing or purging of the 1. Ioh. 1. 7
Soule by the blood of Christ. 19.

Q. Who is the outward Minister of this
Sacrament?

A. He that is also a Minister of the Acts. 2. 41
Word, for these 2 must both go together. Mat. 18. 19.

Q. Who is the Minister of the inward
Baptisme?

A. The Lord Iesus, who hath washed
vs from our sinnes in his blood.

Q. Where is the Institution of Baptisme
set downe in the Scripture.

A. In the Gospell, where Christ after
his Resurrection commands his Apostles. Mat. 28. 18,
Go teach all Nations, Baptizing them in 19, 20.
the name of the Father, of the Son, and of
the holy Ghost.

Meate for Men.

Chap. 10.

*Of the difference betwixt Baptisme, and the
Lords Supper.*

Question.

W*hat difference is there betwixt Bap-
tisme and the Lords Supper?*

A. 1. Baptisme is the Sacrament of
our new birth: and the Lords Supper of
our spirituall growth.

2. Baptisme is the Sacrament of our
Admission, the Lords Supper of our Con-
firmation in the state of Grace.

Q. What other difference is there?

A. This: Baptisme must euer be first,
and the Lords Supper must come after.

Q. What reason is there for that?

A. It is necessary that one bee first
borne, afore he be fed.

Q. Is there any other difference?

A. Yes: Baptisme sufficeth to bee
once administred. But the Lords Supper
is often requisite.

Q. What reason may be thereof?

A. Because, it sufficeth to bee once
borne, but being borne, it is necessary to
be often fed.

Q. Is

Meate for Men.

Q. Ist here no other difference?

A. Yes, Children may bee Baptized, but may not Communicate: as a Child may be borne, but is not fit for all food.

Chap. 11.

Who are to bee Baptized.

Question.

W*Ho are to be Baptized?*

A. All that are capable of it?

*Acts. 2. 41.
and 8. 36.*

Q. Who are capable of it?

A. All that beleeue in Christ, and desire Baptisme.

*Acts. 8. 36.
Mark. 16. 16*

Q. How is Baptisme to be desired?

*Acts. 10. 47.
Acts. 8. 36 &
2. 41.*

A. They that bee of yeares must profess their owne faith, and desire it themselves. Infants of Beleevers doe it by their Parents, or witnesses & undertakers.

Mark. 10. 13

Q. May all challenge Baptisme that be thus made capable?

A. Yes, assuredly, for it is the spirituall birth-right to all Beleevers.

*Acts. 8. 36.
Mark. 10. 14
15.*

Q. May not Turkes nor Iewes nor Heathen be Baptized?

A. No, because they beleeue not in Christ. but when they doe they may.

Mark. 16. 16

Q But may the Children of Papists bee Baptized?

B 2

A. Yes,

Meate for Men.

Acts, 8. 37. *A.* Yes, because they professe Christ Iesus according to the Apostles Creed, though they doe by other doctrine and practises ad alterate and corrupt it.

Q. Is Baptisme necessary to Salvation?

Gen, 17. 12 *A.* Not simpli necessary to Children,
2. Sam, 12. no more then Circumcision was in the old
18. and. 23. Testament.

Q. How then is it necessary?

Mark. 16. 16 *A.* To all them that can aske it, and may haue it, it is absolutely necessary, so as without it there is no Salvation.

Chap. 12.

That Children may be Baptized.

Question.

B *Ut may Infants be Baptized?*

A. Yes, the Infants of belecuing Parents.

Q. How may that bee seeing they haue no Faith.

Iohn, 3. 8.

A. That is more then we know, for God may worke Faith in their Soules immediately.

Q. But if they haue Faith, yet they cannot professe it.

Gen, 17

A. Their Parents and witnesses professe it for them.

Quest.

Meate for Men.

Q. But how can Children enter into a Covenant with God?

A. Very well: for a man may cove- Heb. 7.9, 10
nant for himselfe and his Children, and
that act of the Parents is $\hat{p}$ Childrens act.

*Q. But how is it proved that the Infant
of the beleevuing Parents may be Baptized?*

A. By many Arguments:

1 By Gods owne practise, who com- Gen. 17.9
manded children to bee Circumcised at ^{to 13.}
eight dayes old, in the Old Testament.

2 By the tenor of his Covenant Gen. 17.7
which runnes thus; I will be thy God, and
the God of thy seed.

3 By the practise of Christ, who tooke Mark, 10. 13
them vp in his armes and blessed them;
now if they bee capable of Christs bles-
sings, they are capable of Baptisme.

4 By the practise of Gods Church, in
the purest and best times.

Chap. 13.

*Of the Names and Nature of the
Lords Supper.*

Question.

W *hat is the second Sacrament of the
new Testament?*

B 3

Ans.

Meate for Men.

A. The Eucharist, or Communion, of the Lords Supper.

Q. *What is that ?*

A. The Sacrament of our Confirmation or Celebration in Gods Church, by which our Soules are dayly fed vp in the hope of Heauen, and assurance of Gods loue to vs in Christ.

Q. *Why is it called the Lords Supper ?*

Mat. 26. 26. **A.** Because Christ ordained it, and began it at his last Supper.

Q. *And why is it called the Communion ?*

1. Cor. 10. 16. 17. **A.** Because not one alone receiues it, as in Baptisme, but alwayes many together doe Communicate.

Q. *But why is it called the Eucharist, or Thanks-giving ?*

A. Because, as alwayes, so now especially wee haue cause to offer vp our best thanks to God for our Redemption by Christ.

Q. *To whom belongs this Sacrament ?*

1. Cor. 11. 28 **A.** To all, that being baptized can and doe prepare themselves for it.

Q. *May all such challenge it ?*

Exod. 12. 3. 4. 6. **A.** Yes, as all Iewes had their part in the

Meate for Men.

the Pascheouer; and therefore in old time;
it was not vnworthily called by the
people their Writings, for indeed it doth
of Right belong vnto them.

Chap. 14.

*Of the outward Elements in the Lords
Supper.*

Question.

VV *What be the outward visible Elements
in the Lords Supper?*

A. Bread and Wine.

Q. *Are there no other?*

Math. 26. 26

1. Cor. 11. 22

A. Christ ordained neither more nor
fewer, whatsoeuer the Romane Church
saith.

Q. *Where is the Institution of this Sa-
crament?*

A. In three of the Gospels, and it is
repeated by Saint Paul, after Christs as-
cention.

Math. 26;

Mar. 14

Luk. 22

1. Cor. 11.

Q. *What is the inward, inuisible and spi-
rituall blessing?*

A. Christ Iesus his Body and Bloud, 1. Cor. 10. 16
with all the merits of the same.

Q. *What Bread is fittest in the Sacra-
ment?*

Meate for Men.

A. The best and purest feeding bread.

Q. And what Wine?

A. That which is most oherishing and comfortable, and doth most neerely resemble bloud.

Q. Are wee tyed to any fashion or kind of Bread?

A. Such as the Church shall appoint.

Q. Ought there to be Water mingled with the Wine?

A. No: Christ appointed no such thing.

Q. But may it be done at all?

A. Yes, in case of necessitie, as:

1. When there is want of wine.

2. When some be so weake, they cannot endure Wine.

Chap. 15.

*Of the Bread, and how it resembleth
Christs Body.*

Question.

VV Hy did the Lord appoint Bread, and Wine, rather then any other things?

A. For two causes; namely, their generality

Meate for Men.

neralitie, and significancie aboue other Creatures that are eaten and drunke.

Q. How appears this generality?

A. Thus: of all Creatures that men ^{Mat. 4. 4.} ^{Deut. 8. 3.} eat or drinke, these are most generally knowne, most vninerfally vfed, and most easily come by.

Q. But what is their significancie?

A. This: that these two creatures do most plainely signifie, and most liuely resemble the body and bloud of Christ, of ^{1. Cor. 10. 16} any Creatures in the world. ^{17.}

Q. How doth the Bread resemble Christ his Body and sufferings.

A. Most liuely: in many particulars: Ioh. 6. 41. and therefore hee is called the Bread that came downe from heauen.

Q. Shew the first resemblance?

A. Bread reliseth all other meats, so Christ giues the true sauour and relish ^{1. Cor. 1. 30} to all other blessings.

Q. Declare the second?

A. No meate is wholesome to the Body, without Bread: no more is any blessing to the Soule, without Christ.

Q. Adde the third?

A. Most meates hurt the Body eaten without Bread, and the more outward blessing.

Meate for Men.

blessings without Christ, the more hurt.
full to the Soule.

Q. What is the next resemblance ?

Philip. 4, 11
12, 13.

A. Bread and wine alone feeds the Body, if one haue no other meate.

So Christ alone giues feeding and contentment to the Soule; if a man had nothing else.

Q. What proportion is there else betwixt Bread, and the holy Body of Christ ?

Psal. 104, 15.

A. This Bread strengthens the heart, other meates feeds other humours, but Bread is the strength of Nature.

Psal.

Philip, 4, 13.

So other blessings serue for other vses but Christ is the strength of the Soule.

Q. Goe forward is there any more ?

Deut. 8, 3.

A. Yes : Bread is meat for all men, seuerall meates are for seuerall sorts of men, but bread for all.

1, Tim, 2, 6.

Ioh. 4, 15, 16

1. Ioh. 2, 2

So, some blessings are for some, some for others, but Christ for all : all that eate him haue equall title in him.

Q. Is there yet any other point of resemblance ?

A Yes : Bread feeds not till it haue past and endured the violence of all the Elements, and as it were dyed many deaths.

So

Meate for Men.

So Christ the Bread that came downe *Joh. 3. 14. 15*
from Heauen, is not a Sauior of our Soules &c.,
till he haue suffered all kind of sufferings.

Chap. 16.

*Of Wine, and how it resembleth the Blood
of Christ.*

Question.

How doth the Wine resemble the Blood
of Christ?

A. First, in name and colour, being therefore called the blood of the grape:

Q. And is not that all?

A. No, it is also like in nature and operation, for first, Wine is not Wine till it be pressed out of the grape

So Christs blood is not effectual, but *Heb. 9. 12.*
being pressed out of his blessed body. *13. 14.*

Q. Show the next resemblance?

A. Wine is fit drinke for the sorrow- *Prou. 31. 6.*
full and heauie hearted man.

So Christs blood is sweetest to the sorrowfull Soule, and humbled heart. *Psal. 51. 17.*
Math. 9. 13

Q. Is there any other resemblance?

A. Yes. Wine cherisheth the heart of *Psal. 104. 15*
man.

So the Spirituall Wine, the blood of
Christ

Meate for Men.

Christ comforts the distressed conscience.

Q. It seemes then the people ought to haue Wine as well as the Bread?

Math. 9. 13. A. Yea, rather they then the Clergie, as weake ones haue more need of Wine then the strong and healthfull.

Q. It seemes the people haue need of it, but by what right can they challenge it?

*Math 16. 26
27. 28.
1. Cor. 11. 25
and 28. A. By a double right, 1. By the institution of Christ, who so ordained it. 2. By the practise of the Primitiue Church, for 1000. yeeres after Christ.*

Chap. 17.

Of the outward actions in the Lords Supper.

Question.

W*hat bee the outward actions to be performed in the Lords Supper?*

A. They be of two sorts: some to be done by the Minister, some by the Receiver.

Q. What is the Minister to doe?

A. Foure things.

*Mat. 26. 26,
&c.*

1. To take Bread and Wine.

2. To blesse them.

*1. Cor. 11,
26, &c.*

3. To breake the Bread, and poure out the Wine.

4. To

Meate for Men.

4. To giue them to the Communicants,
to euery one ſeuerally.

Q. And what belongs to the Receiver?

A. Two things,

1. To take them both.

Mat. 26, 26,

2. To eate and drinke them in remem- &c.

brance of the breaking of Christs body, 1. Cor. 11, 23
and ſhedding of his blood. &c.

*Q. And is not the Miniſter to hold
it up, to be ſeene and worſhipped of the people.*

*A. No. Chriſt commanded no ſuch
thing, but it came in together with Ido-
latry.*

*Q. But is not the people to worſhip it
when it is conſecrated?*

*A. No, that were foule Idolatry to Deut. 10, 2
worſhip Bread?*

Q. But it is not Bread but God?

*A. Nay, if it were God it might not
bee eaten with the Mouth.*

*Q. But may not the people keepe part of
it, and carrie it home?*

*A. No, it is impietie, and ſuperſtiti-
on: and Chriſt commanded no more,
but to take and eate.*

Meate for Men.

Chap. 18.

Of the inward actions in the Lords Supper.

Question.

VV *Hat be the spirituell and inward actions in the Sacrament?*

A. Answerable to the outward : some belong to the Giuer, some to the Receiver.

Q Who is the innisible Minister here?

Rem. 8, 32. A. God the Father, giuing Christ vnto vs.

Q What are the actions he doth?

A. Foure : Answerable to the foure outward things done by the Minister.

1 He destinates Christ to be our Sauiour, represented by the Ministers taking of bread and wine.

Ioh. 3, 34 2 He sanctifies Christs humanity, and furnisheth it with holinesse : shadowed by the Ministers blessing of the Elements.

Rem. 8, 32 3 He giues his Sonne to dye, and to be broken for vs, liuely resembled in breaking the Bread and pouring out the Wine.

1, Cor. 1, 30 4 He offers that crucified Sonne, to euery beleeuing soule, as is most comfortably represented vnto vs in the Mini-

Meate for Men.

Ministers giuing of the broken bread to
each Communicant.

*Q. And what be the spirituall actions of
the Receiuer?*

A. Spiritually by Faith, and Loue, to ^{John, 9. 53.}
take and eate him, that is to make him our ^{&c. 10. 56.}
owne, as Bread is when a man hath eaten
it, and receiues life and strength by it.

Chap. 19.

*What Preparation is requisite in regard of
God.*

Question.

W*Ho receiue benefit by this Sacra-
ment?*

A. The worthy Receiuer: Many re-
ceiue it, but none else receiue benefit by it.

*Q. Who is the worthy Receiuer here-
of?*

A. He that beleeuing in Christ, doth
tightly prepare himselfe thereunto.

*Q. What is requisite to a right prepa-
ration?*

A. Two sorts of things:

1 Some betwixt God and our selues.

2 Some betwixt our neighbours and vs.

Q. What is required in regard of God?

A. Sea-

Meate for Men.

A. Seauen things :

- 1, Chr. 28. 9 1. A competent measure of knowledge
of the principles of Religion.
2, Cor. 13. 5 2. A ierious examination of our hearts
Gal. 6. 4. and liues, to know our corruptions and
finnes.
Psal. 51. 4. 3. True confession of them all to God
Iames 5. 16. and to man also where we find need.
Iam. 4. 8 4 A cleansing of our hearts by renewing
Exod. 12. 3. of our repentance.
Reuel. 21. 2. 5 A trimming of our soules by holy reso-
lutions, and loue of vertue.
1 Sam. 12. 24 6 A raising vp of our hearts to a medi-
tation of Gods mercies to vs in Christ.
2, Th. 5. 23. 7 A resolution to become new crea-
tures, and to practise new obedience eue-
ry day more and more.

Chap. 20.

*What preperation is requisite in regard of
our Brethren,*

Question.

W*hat preparation is fit in respect of
our Neighbours ?*

Exod. 12. 8. *A. To be in Christian loue and charitie
Heb. 12. 14. with all men: and at peace also if it be
possible,*

Q How

Meate for Men.

Q. How can we loue euill men?

A. We must loue good men in God, Math. 5. and euill men for God: yea though they be our craell enemies.

Q. What shall they doe that haue Law suites?

A. Eyther presently end them, or 1. Cor. 6. learne to goe to Law without breach of Charitie.

Q. How may one doe so?

A. Thus;

- 1 Neuer going to Law for small things. Prou.
- 2 Making Law the last meanes of getting right.
- 3 To be euer ready to make a quiet end Psal. 34. 14. to some losse.

Q. What if a man see he cannot goe to Law without breach of Charitie?

A. Till he can, hee must haue no Iohn. 6. 27. suites, nor rob God of his worship to enrich himselfe.

Q. What must hee doe that is at variance with another?

A. Seeke to be reconciled.

Mat. 5.

Q. What if the other will not be reconciled?

A. Let him shew himselfe ready for Gal. 6. 5. his part, and God will accept him: and

C

leauē

Meate for Men.

leauē the other to God, and the Church to
deale withall.

Chap. 21.

Of the Circumstances of this Sacrament.

Question.

VV *Hether is it necessary to receiue
fasting?*

A. It is conuenient, not necessary.

Q. How appears that?

A. Thus:

Math. 9. 3. 1 If one be not well, God saith hee will
haue mercy and not Sacrifice.

2 Because meate defiles not a man.

3 In the primitive Church they recei-
ued at any time, day or night.

Q. Must we follow Christ in all things
touching this Sacrament?

A. For matter of substance wee must,
but for circumstances not so.

Q. What bee the substantiall matters in
this Sacrament?

A. Foure: 2. Persons, and 2. things.

Q. What be the Persons?

A. A Minister qualified to giue it, and
a worthy Receiver to take it.

Q. What be the things?

A. The

Meate for Men.

A. The Elements, and the actions to be done about those Elements.

These may not be altered.

Q. But why are wee not tyed also to follow Christ, in the circumstances of time, place, gesture, number, sexe, unleavened Bread, &c.

A. Because Christ was tyed to the Circumstances of the Passe-over, so are not wee.

Q. Why was Christ bound to keepe the Passe-over?

A. Because hee was a Jew borne, and came to fulfill all righteousness.

Q. But the Passe-over was a Ceremonie?

A. True: but the Ceremonicall Law was in force vntill Christ dyed.

Chap 22.

That kneeling is not onely lawfull but convenient and commendable.

Question.

VV *Ho then is to appoint the Circumstances for this Sacrament?*

A. The Church hath power to doe it.

Q. How appeares?

A. Be.

Meate for May.

Math. 28. 19. **A.** Because Shee is the Spouse, and hath the Spirit and power of Christ.

Q. *What time hath the Church appointed as best?*

Psal. **A.** The morning, because we are then fittest for any great or good action.

Q. *And what place?*

Psal. 40 **A.** The publicke Congregation, except in case of necessitie.

Q. *And what gesture is best and fittest?*

A. The gesture of most Humilitie; namely, kneeling.

Q. *Why is kneeling the best beseeching gesture?*

1. Cor. 11. **A.** Because wee then show the Lords as death, who dyed by our meanes, and for our fault: therefore wee may not show that death, but with all humility.

Q. *But is it not Idolatry to kneele to the Bread?*

James. **A.** We kneele to no Bread, but onely to God, to whom also we then pray.

Q. *But did not the Pope bring in kneeling, together with Transubstantiation?*

A. No, it was vsed by deuout and holy Christians long before: as may appeare in the end of this Booke.

Q. *BUS*

Meate for Men.

Q. But is it not a Feast, and therefore more fit to sit then kneele?

A. First, the Scripture calls it not a Feast, but a commemoration of the Lords death. 1 Cor. 11. 28

Secondly, if it bee a Feast, its like a Funerall feast where is cause of Sorrow as well as Ioy.

Thirdly, the conclusion certainly is a Feast, but not the breaking, giuing, and taking: That is a showing of the Lords death, and therefore it is to be done kneeling: But that done, then it is a Communion and Love-feast, and then wee may either sit and sing, or stand and praise G O D. 1 Cor. 11. 28
1 Cor. 10. 16

Q. But why should wee alter the gesture that Christ used?

A. It is not certaine Christ gaue it them sitting, the Text saith not so.

Againe, Saint Paul repeating all hee received of Christ, saith not a word of any gesture. 1 Cor. 11. 23

Third. If it were certain, yet the Church vpon good cause might as well alter it, as the Bread, time, place &c.

Q. What is to bee thought of them that wilfully refuse to kneele?

C 3

A. They

Meate for Men.

A. They are like rebellions, and proud children, that will take vpon them to ouer-rule their Mother.

Q. May one alone Communicate?

1. Cor. 10. 16, 17. *A.* No, there must bee a conuenient number, else it is no Communion.

Chap. 23.

What a Christian ought to doe after he hath Received.

Question.

W*hat is to bee done, When wee haue Received?*

Heb. 13. 15. 1. Cor. 16. Heb. 3. 16. *A.* In the Church wee are to giue God thanks, with the Congregation, and to offer vp our Aimes for the poore.

Q. Who are to giue almes when they receive?

Gal. 3. 28. *A.* All that come to take part in Christ, Wiues, women, and seruants, are all to giue something to Christs poore members, seeing hee giues himselfe to all without difference.

Q. How and what is euery one to giue?

1. Cor. 8. 2. & 9. 7. 1. Cor. 16. 2. *A.* According to the necessities of the poore, and as God hath blessed thee that Moneth, or since thou didst last receive.

Q. And

Meate for Men.

Q And what is to bee done at home?

A. Retire your selues in priuate, and meditate vpon the infinite mercy of God, *Psal. 44.* in giuing Christ to dye for our finnes, and *Math. 6. 6.* to begge grace, that daily we may walke *1. Thef. 4. 12* worthy of it.

Q But as wee receined together in the Church, it is not fit to goe together that day to drinke and make merry?

A. Thankfulnesse is necessarie, and moderate mirth is lawfull, but as this is *1. Thef. 5. 18* a Spirituall feast, so our joy that day is to *Philip. 3.* bee Spirituall: There bee other dayes *loh. 6. 2.* enough for the body.

FFNIS.